MEXICO

WORLD YOUTH IN JAPAN

A THEOLOGY FOR CHRISTIAN EDUCATION

CHRISTMAS CUSTOMS IN MEXICO

1958 WORK CAMP

SEMINARY SHORT COURSE

ELEVENTH NATIONAL YOUTH CONGRESS

SEMINARY GRADUATES

VOL. 48. JULY-DECEMBER 1958

News of Methodist work in Mexico

¡FELIZ NAVIDAD!

¡PROSPERO AÑO NUE

Lettie Pensavé and Mexico's contribution to Christmas.—The poinsettia.

On Following Stars

There is a poem by John Erskine called "Kings and Stars" which says that stars shine in all tongues and that "by starlight there are no borders".

The words are especially true for Christians, who belong to a fellowship which spans borders, languages, cultures, races —and reaches round the world. Stars do shine in all tongues— especially that one star. There are no borders at all by the light of the Christmas star.

Are you a star-follower? Would you have been one of those who had enough faith and a deep-down need to seek God's Word for yourself to go on that star-guided journey to Bethlehem so long ago? Do you follow that Christmas Star today —in spite of the hard places to which it leads you?

If you look up, you can find the Star quite easily. It is the brightest of all. But it moves, so you will have to move too —or it will become fainter and fainte moves toward the Christ and you must Do not think you have all the time in world.

Because once you finally stand w the young child lies, in the pure white str of light from on High, you have only be your journey to Him. Here at the crib, merely join the thousands who stand ga in wonder at this amazing gift from —Love, wrapped up as a baby, and l in a cow-stable! He comes to us as a chil for we cannot understand Him all at o We must watch Him grow, follow H through Galilee and up to Jerusalem even to the Cross and beyond.

Yes, there's more to star-following t there first appears to be. But the road marked out in light, and lo! you can h the sound of angels singing! Let us go e now unto Bethlehem!

WORLD YOUTH IN JAPAN

by *Rev. Ariel Zambrano*

e names Neshine, Nishinemiya and will always be engraved on the minds arts of the members of the World Committee. In these places, the mem- f this group studied and worshiped r, enjoying the facilities and hospi- without limit that Japan offered to ngelical Christians who had the pri- of seeing her shores this past summer. e World Youth Committee is the g commission of the Youth Depart- of the World Council of Churches and rld Council of Christian Education. It Council of Christian Education. It e up of fifteen leaders of youth work erent parts of the world. These per- tayed together during the various gs and participated very actively in th sections of the World Institute of an Education and the World Con- of Christian Education.

e writer had the privilege of partici- in four meetings while in Japan, and f them the concerns of youth around rld were studied with great care eld in connection with the two Chris- ducation meetings mentioned above e study meeting of the World Youth ttee in the beautiful Hotel Heshine, arewizawa, from the 14th to the 18th ; and the Consultation on Youth in Asia, which took place at the In- nal Christian University, near Tokyo, he 2nd to the 6th of August.

e agreements and studies made in the meetings will certainly be felt in the months, transformed into progress th groups around the world. Coope- will be closer between the different rganizations that are presently work- various areas and the work in Asia velop even more.

in America received a great stimulus, the direct help which it will receive,

Study group at Convention

economic as well as in the form of counsel and visits from the above-mentioned Youth Departments.

The World Institute of Christian Education was a study meeting, while the Convention of Christian Education was mainly inspirational. In both of these conferences, however, there was a Youth Section in which work with youth was studied carefully.

It would be tedious to mention all the subjects studied in these Youth Sections, but we would like to mention some of the outstanding ones. even at the risk of being partial, since all the matters studied are of vital importance for youth work in the world of our time.

One of the themes which seemed most interesting to me was "Youth Living in a World of Speed and Alarming Social Changes." In this discussion, the markedly nationalistic spirit of some countries was studied, as well as the struggle for independence in

(Cont.—Page 14)

CHRISTMAS

Vacation Bible School is held before. Christmas in southern Mexico

A Primary Class in Vacation Bible Scho

Christmas customs in all lands
mixture of observances and ideas from
countries, as well as the ways of cel
ing Christmas that have been born i
particular land.

In Mexico, the Spanish Roman-Ca
customs are predominant of course. B
Protestant church has also brought A
Saxon-Northamerican customs too.

But everybody, Protestant or Cat
celebrates with piñatas. These are clay
elaborately decorated with crepe pap
geometrical forms or as animals or
They are filled with candies, fruits, pe
and what not and hung up in the patio.
ryone gets a turn at trying to break th
ñata while blindfolded. Th's wouldn't
difficult except that someone else is
nually moving it by means of a rope
pulley! Finally someone is allowed to
it and the children scramble for the sw

The littlest one gets a chance to break the piñata.

The custom of having a Christmas
is growing . Christmas trees were first
in Mexico in Protestant churches (an

MS IN MEXICO

ildren wait for Santa, others for Three Kings

Santa Claus piñata in Chihuahua Centro Cristiano.

s all have them every year-even the t village church), but now have spread es of Protestants and Catholics alike. a rule, the Protestant celebration is d in the church and there are ser- nd special programs every night for at week and a half before Christmas. n's programs, choir concerts and nas plays by the young people make nas a busy and happy time for every- nd the music of Christmas carols from r the world serves as a background l.

e customs of gift-giving and sending nas cards are both recent arrivals from S. and are spreading rapidily, being y encouraged by merchants of all In December, Christmas shoppers Mexico City's streets until movement st impossible just as they do in U.S. Gifts are either given on Christmas January 6, the Day of the Kings. Or nes, on both days! Some children ex- ne Three Kings to bring their gifts, nta Claus also seems to do his share!

Vacation Bible School class.

A Theology for Christian Education

by *Profr. G. Báez-Camargo*

(An abstract of the address before the 14th World Convention of Christian Education, Tokyo, August 9, 1958.)

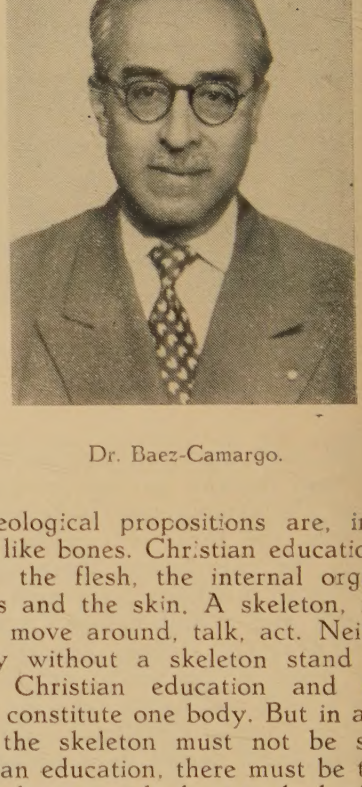
Some thirty or forty years ago, many Christian educators held theology under great suspicion, and even in contempt. Christian educators were fed up, and refused to feed their pupils cut-and-dried theological definitions. Naturally, it was not long before the pendulum began to swing back. Christian education began to appraise in earnest its purposes and objectives. This inevitably led to a fresh and serious inquiry into the theological presuppositions behind the entire process, and to a new evaluation of the curriculum in the light of the great biblical truths. This was, for instance, the task and the trend in Latin America as we undertook the production of an indigenous curriculum for our Sunday Schools. *

This reaction to the former reaction is, of course, fraught with the danger of restoring the theological dogmatism and stiffness of the old time. Theology is a necessity, but it must not become an obsesion. One of the fundamental tasks of Christian education today is, therefore, that of recovering theology but putting it in its right place. In this regard, as in matters of food, both indigestion and starvation are evils that must be avoided.

* * *

Ezekiel's great vision of the valley "full of bones" (37:1-14) may be used as a parable that might help us to understand the relationship between theology and Christian education, and to realize how impotent and lifeless they both can be without the life-giving power of the Spirit of God.

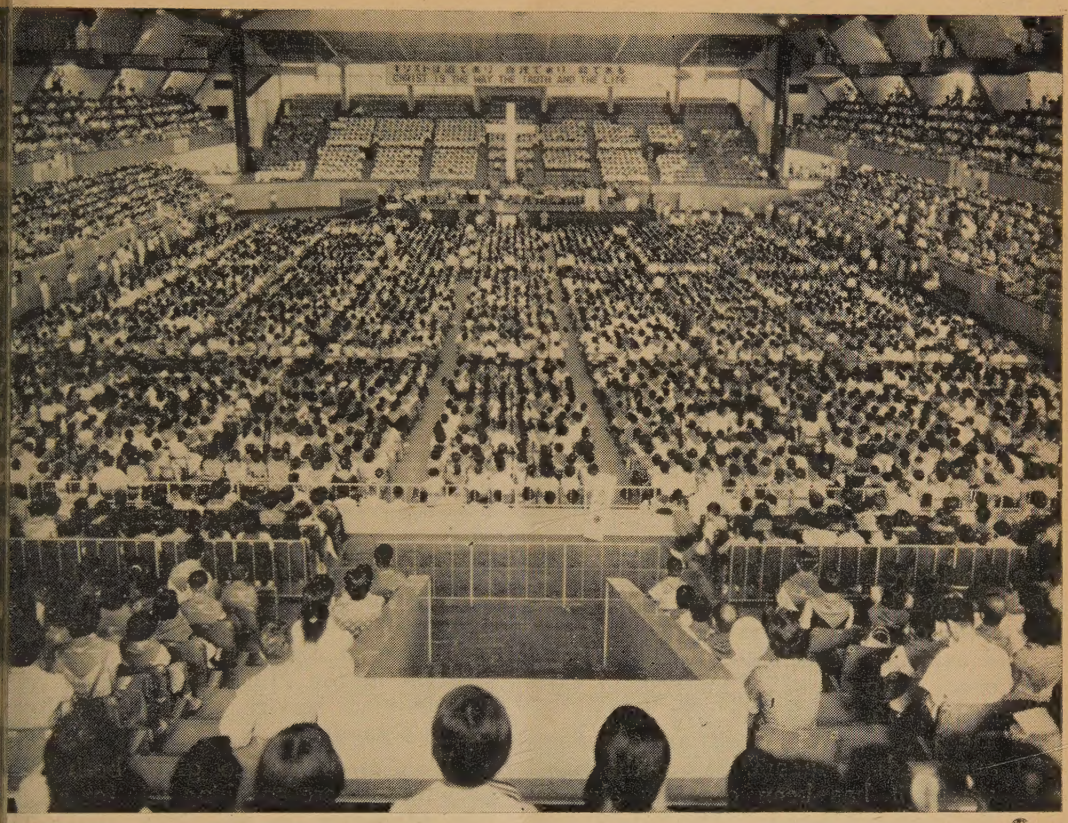
* The *Curso Evangélico Hispanoamericano*, published by the Literature Committee, Committee on Cooperation in Latin America.



Dr. Baez-Camargo.

Theological propositions are, in t
selves, like bones. Christian education i
sinews, the flesh, the internal organs
muscles and the skin. A skeleton, in i
cannot move around, talk, act. Neither
a body without a skeleton stand up
walk. Christian education and theo
should constitute one body. But in a he
body, the skeleton must not be seen
Christian education, there must be theo
but theology must be kept in the backgro
as a sustaining and invisible frame.

However, even closely and properly
together, once Christian education and t
logy have become a body, what they
need is the intaking of the breath of
that comes from God-His Holy Spirit.
they may become channels through w
the life-giving grace of God may per
the miracle of a spiritual resurrectio
men. It is only when these limitation
theology and Christian education, as we
their possibility of being used by the



A view of the World Convention of Christian Education.

, are fully acknowledged, that the ion may be safely asked, What are of the basic presuppositions of a theo- for Christian educat'on?

suggest that we do not seek for the er first in some massive volume of matic theology. As Christian teachers, should simply ask the Teacher of all ers, Jesus Christ. He never expounded stem of theology, but we hear enough His lips, and we observe enough of eaching procedures, to perceive some of heological presupposit'ons on which His as a teacher seems to have been based. Among Jesus sayings there is one that been particularly meaningful to me in work as a Christian teacher: "Consider ilies of the field, how they grow" (Mt. 6:28). Jesus is not here talking about educational principles. He is simply urging his audience to have confidence in the loving providence of their Heavenly Father. But it seems to me that the lilies of the field can be also a parable of the Christian life —where it comes from, how it develops, and how Christian education may assist in its development.

* * *

"Consider the lilies of the field, how they grow." The lilies grow because God has put life in them. God is the Supreme Author, Giver and Sustainer of life. Christian life is the free gift of God. It is a new life. Jesus

(Cont.—Page 8)

A Theology for...

(Cont. from Page 7)

tells Nicodemus that it is "to be born again". All men stand in need of this renewal of life, children as well. This new life comes to us as a gift of God *in* Christ and *through* Christ. It is Christ's own life imparted to those who receive Him. He said, "I am the Life". And Paul, in one of the versions, "Christ is my life" (Fil. 1:21).

"Consider the lilies. . ., how they grow." Because there is life in them, the lilies grow. Even before the small plant is born, there has been a process of growth-germination. After the plant is born, the process of growth continues. Likewise, there is a process of spiritual germination *before,* and a process of spiritual growth *after* the new birth takes place. Some years ago, a lady "evangelist" who, apparently, didn't believe that Christian education matters too much, cornered me and asked: "Do tell me, which is first, to be born, or to grow?" I understood very well the trap in which she was hoping to catch me —a "mere" Christian educator. So, I answered: "Madam, before the baby is delivered, it has been growing already inside the mother's womb." The lady stared at me, then she turned and went away.

The new birth, the birth in the Spirit, is a mysterious event. Only God knows when and how it takes place. Take, for instance, the case of Paul. Who can tell whether or not the Spirit of God had been secretly working in him before that critical moment in the road of Damascus? And the mysterious operation of the Spirit is still more difficult to trace when conversion is not of the critical type illustrated by Paul. When, especially through Christian education, people may have been growing into it, for years perhaps. Conversions such as that of Timothy, that had been prepared by the religious atmosphere in his home.

"Consider the lilies. . ., how they grow." They grow naturally, without effort nor strain. They grow because growth is of the very nature of life. They grow also be they keep their roots firmly fastened t ground which contains their nourish because they breath in the open air, they receive the invigorating sunrays, the refreshing rains.

We do not grow in the Christian by our own efforts nor by being stret up by pressure methods, whether the educational or "evangelistic". If we been born in Christ, growth becomes n ral. It is the result of the Spirit of working in us. "It is God", says Paul, " gives the growth" (1 Co. 3:6, 7). W are some of the elements through which gives us this growth? We grow in the C tian life by association with those who living the Christian life —a Christian h Christian teachers and friends, the C tian Church. But above all, we grow by closest possible fellowship with Him W is Life Himself, even Christ. This fell ship is attained and maintained through yer, worship, the study of the Bible, pa cipation in the Holy Communion, and self-denying service of our neighbors Christ's sake.

If it is God who gives both life growth, is there anything left for us, Ch tian educators, to do? "My Father is husbandman", says Jesus. And Paul, " are coworkers for God". Christian educat cannot in itself and by itself *produce* Ch tian life and growth. But it can be a chan through which the love, grace and pow of God by His Spirit, may work. When Christian educators, place ourselves comp tely in God's hands, He graciously acce us to be His helpers — His assistant ga eners.

A good gardener, of course, must kn the laws of life and growth. We must kn the laws of growing and learning, each pu according to his level of experience a understanding. And we must keep our pup in constant touch with the elements G has provided for their nurture. Above a we must guide them to Christ, and enco rage them to maintain fellowship with Hi who is "the Way, the Truth and the Life

MEXICO WORK CAMP 1958

by *Rev. Earl Perry*

Being vaccinated hurts!

These young people do not want any- for themselves. They are here to help n social service. Therefore, we want o cooperate with them in every-way ble." These are some of the words of urse from the Department of Health ie spoke in support of the Mexico k-camp last summer to some 500 or illagers gathered in the plaza of To- zolco.

ochimizolco is an ancient Aztec Indian e on the southern slopes of majestic -crowned Popocatepetl, southeast of co City. The villagers are a proud peo- who trace the history of their village to the 15th century. For centuries the e was completely isolated from the centers of culture except for a narrow that wound its way down into deep s with rushing mountain streams and iful, tropical plants, along sheer cliffs breath-taking views and through fra- pine forests. Today the village has, es this path, a sort of "wagon-trail" over which a truck makes its daily run lixco, taking villagers and their produce market.

his road was the route which the twelve e youth from as many states, took Arthur Chaffee, Director, and Earl , assistant, when they went for six of work with the people of the village last June 19 — August 11. In spite of the jarring two and a half hour mountain-ride in an open truck to the village, the work-campers eagerly set about putting their rooms in order and getting acquainted with the villagers.

The impressions made by the villagers on the work-campers was tremendous, and it is reasonable to assume that the impressions of work-campers on the villagers were equally important. Specifically, the work-campers (5 girls and 7 boys) endeavored to meet the needs and requests of the villagers which included classes in cooking and sewing, English, recreational activities games for the younger children and basketball for the older boys, health sanitation, public health, and agricultural demonstration work. Perhaps the greatest contributions were made in these last three areas.

In the areas of health and sanitation, thirty-two sanitary latrines were constructed for the village as well as two for a neighboring village (there were only two latrines in Tochimizolco, a village of 2,000 before the work-camp began). By the end of the work-camp, many other villagers were beginning to see the need for such sanitation for their homes.

One of the campers was a nurse so she set up a small clinic which treated thirty to fifty people a day. Most of those who came to the clinic were from Tochimizolco, though a number of persons also came from neighboring villages for treatment. The clinical program consisted of treatment for many kinds of diseases and wounds such as typhoid, pneumonia, suspected polio, whooping cough, measles, knife wound, bee stings, gun-shot wound, infected sores, infected eyes, nail-wounds, and tuberculosis. Public health measures included preventative injections and instructions regarding germs and

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Mexico Work - Camp...

ways to prevent infections. In cooperation with the Department of Health, 150 children were given the whooping cough-diptheria-tetanus injection and 250 school children were given the small-pox vaccination.

Agricultural demostrations consisted of pilot plots of ground in which fertilizer and improved seed were used to show the villagers ways of improving gardens and crops. Some spraying was also done to demonstrate this method of insect control.

Underscoring all of this work was the showing of movies on the reasons for, need of, and methods of health and sanitation, public health, and improved agricultural methods. The procedure began about dusk as the campers carried the projector and portable electric plant to the village plaza. The weather permitting, the plaza was transformed into a theatre with the wall of a building for a screen, the canopy of stars above as the ceiling, and the ground as seats for the hundreds of villagers. It was following the showing of a film one night that the nurse from the Department of Health came and addressed the people, urging them to give the work-campers full cooperation.

When the work-campers left the village, there were mingled emotions of love for the people, appreciation for the little Methodist Church where they had worshipped with the Indian congregation, sadness at leaving this beautiful spot that had come to be so much a part of each one's life, and a sense of joy at being permitted to work for a time among these lovely people.

Today in many ways, the village continues in much the same pattern of life it has followed for centuries. Water is still carried to the village by burro from the bottom of the gorge below the village. Many still walk to the next village on the ancient mountain path. The women still do the family wash in the stream at the bottom of the gorge. Beans and tortillas still furnish the basic diet of the people. But there are significant changes in the village as a of six memorable weeks last summer. T are at least three or four in the village are alive today because a Methodist w camp clinic was there last summer. I villagers have better health because o workcamp. Some basic changes in an health and sanitation thought-patterns made during those brief weeks last sum New ideas regarding seeds and ferti have opened the eyes of a few. The s Methodist congregation was tremendo strengthened by the knowledge of friend Christ from beyond thier own commu and country. A village now looks with r kindly eyes upon the Protestants and t Faith. Surely it is as true today that G Spirit goes before us to bring hope understanding in every face-to-face per:ence of life. Understanding, new h life, peace, health, faith— these come, " by might, nor by power, but by my sp saith the Lord of hosts." (Zechariah 4

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"Comino" News

"Comino" has recently celebrated twenty-seventh birthday. "Comino" is children's magazine published by the D of Christian Education of the Metho Church of Mexico. It is the only such blication in Spanish from the Río Gra to Uruguay. In 1958, the magazine recei a letter of commendation from the Intera rican Association of Writers for its o tanding service to children. Present ed is Miss Mary Fitzpatrick.

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Seminary Short Course

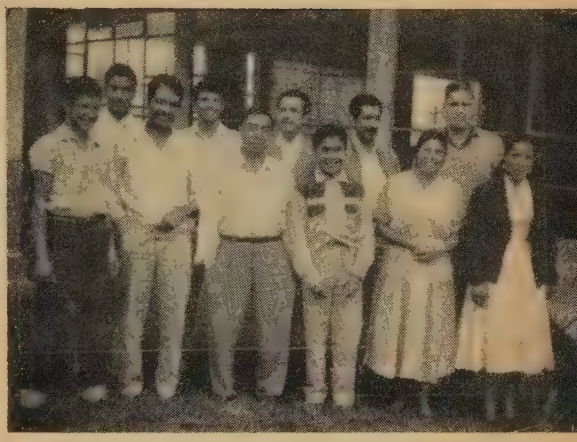
by *Arthur Chaffee*

he Union Evangelical Seminary inau-ed its second Short Course on Sep-r 29. Eleven students from the three rating denominations enrolled for the months' study period which closed with egular graduation exercises of the Semi- on November 30.

here were three Congregational stu-, two from the Disciples of Christ ch and six Methodists. Of the group, were lay preachers in charge of con-ations. The rest were laymen who are e in their local rural churches. The p had had an average of four years of ary school.

he courses included Bible study, theo- church history, Christian education, ulture, accounting for rural churches, ch construction and repair, higiene, and tion. Field trips were taken to govern- experiment and demonstration farms, farms, a chemical fertilizer plant, and Purina Feed Mills.

hort course pupils in church construction class.



Short Course Pupils.

The course was made possible through gifts from Rev. George Turrentine of Lubbock, Texas.

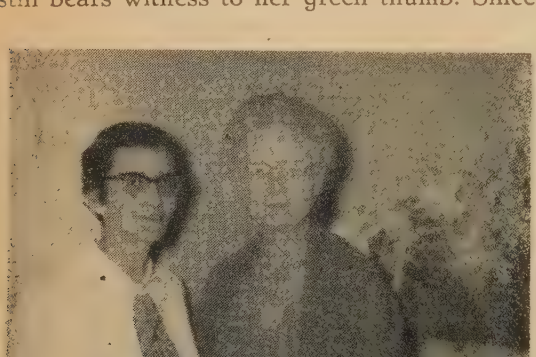
A weekend session was held in Teotlaltzingo a rural village where we have a strong Methodist church. The men of the church taught the students to graft, prune, and spray fruit trees. The men also showed with a great deal of pride the fields of corn where they had harvested as much as five times the normal yield through the use of hybrid corn, fertilizer, and improved methods. Other practical work included the vaccination of swine. On Sunday the church activities were led by the students under the supervision of their teachers.

The students returned to their homes with new knowledge, a broader vision and a rededication to the varied tasks of a Christian leader in a Mexican village.

MISS OLA EUGENE CALLAHAN RETIRES

After twenty-eight years of service in Mexico, Miss Ola Eugene Callahan retired this year. She had been associated with the Girls' Hostel in Puebla for a number of years.

Always a nature lover, the Hostel there still bears witness to her green thumb. Since



Miss Callahan with Mrs. Joy De León, at Greencastle Confference.

her speciality was African violets, many friends also benefited from her love for plants before she left Mexico. She used this interest in nature as a point of contact with the girls of varying ages who live in the Hostel as well. Many were the poor bugs were examined under a reading glass by the youngsters and Miss Callahan!

Leaving Mexico in a leisurely manner, Miss Callahan visited many of her former students in the states of Veracruz, Tabasco, Puebla and Chiapas. Passing through Mexico City, she was bid goodbye by friends at a farewell tea at the Deaconess School.

On to northern Mexico then, and a visit to Chihuahua, where she had formerly been stationed for five and a half years. Miss Callahan also visited Saltillo and Monterrey on her return journey, so she really enjoyed a "grand tour" of the country on her way to the States.

At present she is visiting family and friends in various parts of the United States.

Having recuperated from a gall bladde operation, she now is leading the more-acti ve-than-ever life of retired missionaries!

Mexican Methodism bids her "hasta vista" and adds a grateful thank you fo the years she gave to the work here!

LABORATORY SCHOOL HELD

Model class in Laboratory School.

December school vacations are the ti for Vacation Church Schools in southe Mexico. In order to prepare in a better w the volunteer workers who staff these vac tion schools, the Dept. of Christian Educ tion held a laboratory school this year.

Held at Gante St. Church in Mexi City, the school lasted for a week, wi four-hour sessions each evening. Demonstr tion classes for kindergarten, primary, junic and intermediate children gave the adu workers in attendance an opportunity to se new teaching methods in action. A total thirty leaders were needed to present th program, which included various talks on ge neral children's work as well the demons tration classes. Forty children participate in the classes. There were 60 adult worker who studied in the school.

Among the interesting topics studie were recreation with children, new audi visual aids, children's music, and one grou learned how to give a puppet show.

eventh National outh Congress

by *Rolando Zapata Jr.*

very two years Mexican Methodist h hold a nation-wide Congress. This the Congress was held at Torreon, nuila, from the 8th to the 13th of July. gates from the two Conferences that the Mexican Methodist Church gathe- at that beautiful city to represent their MYF's at the Congress.

The Methodist Church of Torreon was to the Congress, and made the stay he delegates most comfortable and en- ble.

The Congress was sponsored by the rd of Christian Education. Rev. Alejan- Ruiz, Executive Secretary of the Board, David Juárez, Rev. Pedro Vázquez and s Mary Fitzpatrick worked together the youth to make the Congress a ess. The National President of Metho- Youth, Daniel Elizondo Páez, presided he sessions.

The program lasted six days and was interesting and varied. Worship ser- s, eight business sessions, panel discus- s on work with Intermediates, Youth and ng Adults, and study groups kept the gates working hard.

Reports were given by the outgoing na- al officers and a new cabinet elected. Vela Martínez from Puebla was named sident, with Roberto Ríos as Border Con- nce Vice-President and Elí Ayala Bra- as Central Conference Vice-President. ner officers are: Secretaries —Graciela coe, Francisca Alanís; Treasurer— Er- to Wong Ochoa; Missions —Jorge Ar- ndia; Editor, "Vanguardia Juvenil"— niel Elizondo Páez; Young Adults' Re- sentatives —Nahum Rodríquez, Alicia Martín; Intermediates' Representati- — Pablo Elizondo Páez and Horacio uilar Madrid.

Intermediates (from 12 to 17 years of) and Young Adults (from 27 to 35) had their own business sessions at the Congress.

Devotional messages were given by the Rev. Gaspar Garza y Garza and were very inspiring. Every night public worship services were held, with Bishop Rolando Zapata preaching on Thursday and Friday nights. A bonfire worship service was held at a beautiful camping place near Torreon on Saturday night. The Durango pastor, Rev. David Arredondo, gave the talk, and when a call for decisions was made, a goodly number of the youth stepped forward to form an inner circle. The next morning 28 of these young people came to a special meeting and signed cards registering specific decisions, ranging from desires to serve as missionaries to serving in some way in the local church.

On Sunday the Church was not large enough to hold all the people who went to worship the Lord. That night the Congress ended its activities and the new National Cabinet was consecrated by Rev. Alejandro Ruiz M.

Rev. Alejandro Ruiz, addresses Congress

The Twenty-seventh Assembly of the Federation of Woman's Societies

by *Sra. Isaura G. de De la Garza*

In Chihuahua, from the 12th to the 15th of July, the Methodist women of the Northern Federation of Woman's Societies of Mexico, met to hold their 27th Assembly.

Delegates and visitors arrived from the states of Tamaulipas, Nuevo León, Chihuahua, Coahuila, Baja California, Durango and Sonora and were greeted by a fine banquet served in their honor and words of welcome from Mrs. Amanda F. de Guerra. Mrs. Ofelia de León de Torres, Monterrey delegate, responded to the welcome in the name of the delegates and visitors.

The theme presented the first night by Mrs. Isaura G. de De la Garza was "Who shall remove the stone for us?" Mrs. Elizabeth H. de López, President of the Federation, presided at most of the sessions.

Among the main themes was "Juvenile Delinquency", presented by Mrs. Estela C. de Moreno. This very important study is to be printed and sent to interested groups and persons for study. It was decided to send a copy of it to Mrs. López Mateos, wife of the new President of Mexico, who is a Christian, and will have an important role to play in the uplifting of Mexican youth.

The "Quiet Hours" were in charge of Mrs. Asunción A. de Reyes and Mr. Gaspar Garza y Garza. Both brought very inspiring messages.

The last night of the assembly was a beautiful one. Highlight of the evening was the presentation of a gold medal to the first deaconess pensioned by the Church. The Medal was a symbolic one. Engraved upon it were an open Bible, a wreathe of laurel, the triangular symbol of the Trinity, and a cross.

Mrs. Frausto, the retiring deaconess, had this to say: "I have been a deaconess thirty years. I am not tired of serving Lord. I asked and He gave the opportu to serve Him. Everything has happened the best for me. I shall go on working u He calls me, according to my strength. l ps will stop talking about the Gospel w my eyes are closed forever."

On this beautiful note the Asem ended.

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World Youth in Japan...

(Cont. from Page 3)

others, militarism and the fear of nucl war, and the resurgence of life in some the ancient religions such as Buddhism.

The other theme that interested me w "The Bible and Youth." Questions such these were raised: "How can youth helped to discover the authority which a mates the Scriptures?" "How can Christi Education help youth to discover the g dance of God through the Scriptures for t problems of daily life?" "What methods Bible study are being used effectively in t the Christian education of youth?"

Other subjects were "Youth in the Li and Mission of the Church", "Christi Youth and Vocation" and "Christian You and the Communication of the Faith."

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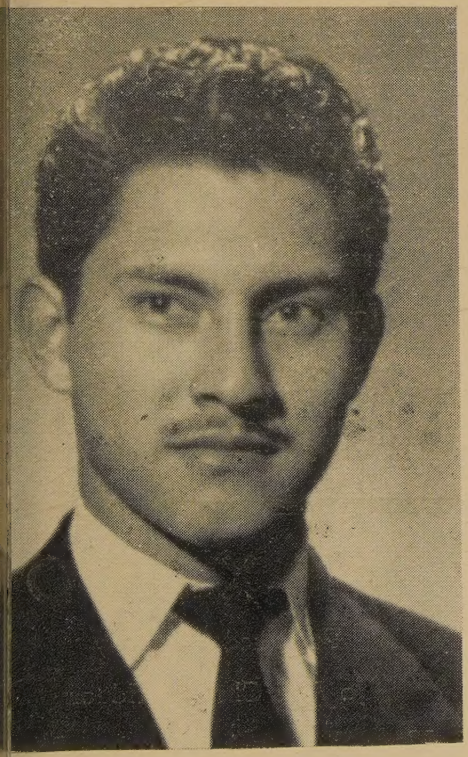
THANK YOU CORNER

"Mexico" wishes to say thank you to t following people who have sent contributio recently: Rev. O. Gerald Lawson, Mrs. Ed win Daugherty, Miss Ethel Thomas, Mr James Gray, Mrs. Alfred Peterson.

Seminary Graduates

ation ceremonies for the Union Seminary and the Methodist Deaconess School were November 30, 1958 in "El Mesías" Church in Mexico City. Two young men and five women were graduated from the two institutions. (The next issue will bring pic- of the new deaconesses.) Rev. Apolinar Zambrano gave the graduation address addition, was honored by being named dean emiritus of the Seminary.



González was born in the state of Puebla in l town called Hueyotlipan. He studied in the list boys' scholl in Puebla, Puebla and entered minary in 1955. He has been student pastor of l church in Chicavasco. During his ministry various groups in the church were re-organized ven new life and extensive repairs made on the building. He will be assigned a new pastoral at the Methodist Annual Conference in January.

Arturo Aleman is from Pabellón, in the state of Aguascalientes. While still a youngster, he decided to follow in the footsteps of his father and become a minister in the Disciples of Christ Church. He attended the farm scholl at Pabellón and there learned to love the rural life. Coming to the Union Seminary in 1955, he has worked in various churches as student pastor and church school teacher. After graduation, he wil take up his duties as pastor of the Disciples church in Tenayuca, Zacatecas.

HERE 'N THERE

Sr. Mariano Paredes, Mexican Protestant artist, recently held an exhibition of 197 engravings in the Galerías Chapultepec of Mexico City.

Profr. and Mrs. Irven Paul recently visited Mexico City and the Union Evangelical Seminary. Profr. Paul is chairman of the Dept. of Latin American Studies of the Kennedy School of Missions.

October 20-26 saw many new Methodist workers in Mexico City for a *Week of Orientation.* Purpose of the week-long program was to introduce new missionaries to Mexico —its history and culture, problems and oportunities. The program was held in cooperation with the Presbyterian group here. Four Presbyterian newcomers and ten Methodists attended.

Word has been recently received of the death in February of this year of *Mrs. F. S. Onderdonk.* The Onderdonks were missionaries in the Border Conference for a number of years.

Miss Olivia Dickhaut is at present on furlough from Hospital Palmore in Chihuahua. Her address is R. R. 13, Box 255 E, Evansville, Indiana.

A 25 year old Methodist layman, *Eduardo Dallal,* has been elected president of the National Council of Churches in Mexico. A prominent youth leader, he has finished his medical studies, with only the writing of a thesis remaining to be done.

Dr. Gonzalo Baez-Camargo, who recently participated in the World Convention of Christian Education in Japan, was awarded the degree Doctor of Humanities by the University of St. Paul, an Episcopal Church university in Japan.

Miss Mamie Baird will attend a he phere conference of woman's societies in de Janeiro in aJnuary.

Miss Mary Lou Santillan has rece joined the staff of the Dept. of Chri Education once again. After a term in xico as an LA-3, she has returned as a gular" and will be associated with Chris education work here. She studied at Sca College in Nashville in preparation for return to Mexico.

Rev. Ariel Zambrano, professor of Cl tian Education at the Union Evangelical minary, has recently been appointed gen superintendent of the Congregational Ch in Mexico. He has left Mexico City to up his new duties in Guadalajara.

Mrs. Joy De Leon arrived in Mexico C in September to begin her languaje studi preparation for service at Hospital Palm A specialist in public health work, she develop a public health program in conn tion with the Chihuahua hospital.

MEXICO

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